# THE INQUIRER

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AND FREE RELIGIOUS FELLOWSHIP
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# LITTLE ROCK AND THE SATELLITE

MANY Englishmen, and probably more Russians, are giving the Americans advice about Little Rock. Overleaf is printed a sermon preached by an American Unitarian minister giving his own congregation advice about much the same subject in his own city. All his life, he is known to have been a passionate friend of the Negro. So much a friend that, perhaps, he would object to this language, as supposing a comparison between him and the coloured man. He lives on the spot and has been fighting the battle of racial equality all his ministerial life. Yet his language with its restraint, delicacy and reserve, patently hiding an overwhelming passion, is very different from the language used outside his own country. The world which has invented a satellite which can move in the atmosphere at incredible speed is still in the primitive stage of certain tribal relations. "Yah! my tribe is better than yours".

And the men who say this do not hold spears in their hands, but the miraculous instruments suggested by that revolving satellite.

Behind its progress around the globe at 18,000 miles per hour lies the fact that the Russians are cheerful because their nation was the first to invent it, and the Americans are dismal because they were not in the air before the other nation—a few months probably divides each event. These national comparisons are tragically important, they count within the anarchical divisions for nations. It *is* important that Russia should have got into the atmosphere first, but only because national comparisons make it so.

The trouble is that men find it far easier to set a satellite encircling the earth than to examine their own national feelings. A guess may be hazarded that the Russian scientists did their best to get there first because they were Russians rather than scientists, and the American scientists are depressed because they "failed" to get there for their own national prestige. The test is still, even in the most detached circles, not the human race, but the superiority, or not, of any nation.

It may be protested that this is not so. That behind the desire to get there first was the prompting of certain universal feelings; that it is better for the whole human race to hold Russian values or American values.

But the desire for human equality is universal enough. The American constitution expresses it as fervently as the Russians. But what should be done about equality in Dallas, Texas, by a man whose whole life is moved by it and lives in Dallas, is a very different matter, in certain particulars, from universal advice given from London. Where a man lives is still of implacable importance in deciding what is right and wrong. And until that is understood, combated and faced, universal right and wrong is not likely to dominate men's minds and consciences.

There is even something more difficult. It is possible to argue, with some degree of being right, that the early possession by America of the atom bomb, saved millions of lives in Europe. That does not rule out the horror of dropping the bomb in Japan, or the possibility that civilization can be destroyed from the developements that have followed from the bomb. But the millions of lives that may have been saved in Europe are presumably important. Should they have been sacrificed, if that were the alternative, to a hypothetical future in which mankind is not threatened by inevitable scientific discoveries?

It is hard to find an answer in terms of moral optimism to this question. The assumed natural goodness of mankind, or that everything can turn out right for the future by the exchange of moral advice as between nation and nation, obviously do not fit. Men have to cling at all costs to the belief in a universal conscience, but that millions should be slain in order that other millions should live, that what is right in racial relations in Brixton, London, can immediately be applied to Dallas, Texas—these are ideals and alternatives that are belied in the experience of goodness itself. Goodness itself is operating in Dallas, Texas, as well as in a faint racial problem in comparison, in Brixton, London.

Religion has to go deeper than a moral optimism that all will turn out well if only men will be good.

# BOOKS

## THE RELIGIOUS LIFE

HARRY EMERSON FOSDICK, one of the greatest of American contemporary preachers, a liberal Christian, now retired, preached to packed congregations for something like half a century. He has written his story in **The Living Of These Days**, by **H. E. Fosdick, Student Christian Movement Press, 25s. net.** As is evident from this book he never tried any sensational methods; one would judge that he could never be other than himself, hammered out not in success but in trial and difficulty. He never found preaching easy, two sermons a Sunday was hard work for him. After much preaching he eventually discovered the kind of sermon which helped the listening congregation best.

> "Every sermon should have for its main business the head-on constructive meeting of some problem which was puzzling minds, burdening consciences, distracting lives, and no sermon which so met a real human difficulty, with light to throw on it and help to win a victory over it, could possibly be futile."

The book is highly recommended, particularly to ministers, particularly to young ministers. There is great encouragement to be obtained, and much to be learnt from the great preacher.

There is a contrast and a similarity between this book and a selection of essays. **Somerset And Dorset Essays**, by **Llewelyn Powys, MacDonald and Co., 18s.** The contrast is in literary style and the use of autobiography—when Powys uses the latter in his essays. The West Countryman makes his words wing through artistry and overtones of suggestion. Fosdick probably did so in the pulpit, he does not do it in print. Powys, although the son of a vicar, knows little of what may be called the professionalism of the ministry; he knows a great deal of the hints and intimations of a loved countryside and the battered places of the human heart. So does Fosdick, but in a different manner. But each shares what John Cowper Powys, the last now of the well-known brothers, says of Llewelyn in a preface to the essays, they have "a golden thread to lead us safely through life". What more could the preacher and writer desire to have in common?

**Christian Worship, Its Making and Meaning**, by Horton Davies, The Religious Education Press, 6s., is an admirable book for church study groups, and for any reader who may be described as a beginner in this subject. It was first published in 1946, and evidently a new edition has been asked for.

Its particular striking manner may be illustrated by one of the questions intended to be tackled in discussion.

"Somerset Maugham in his book, *Summing Up*, tells of an eccentric friend of his who 'had crossed out in pencil all the passages in the Book of Common Prayer that praised God. He said that there was nothing so vulgar as to praise people to their faces and, himself a gentleman, he could not believe that God was so ungentlemanly as to like it'. Do you agree?"

That seems likely to keep a discussion group talking all the night.

The illustration for the book cover of "**One Finger For God**", by Stuart Jackman, Independent Press, 12s. 6d., hardly helps the book. It is not clear, at least to this reviewer, whether certain fingers are cut off, leaving one whole, or whether they are bent.

The book consists of stories, some based on fact, and all having a factual background, intended to illustrate through people, and not through "books and theories" how the Church works. It is written in a liberal Congregational context. It provides a mass of illustrative material suitable for the preacher and teacher.

"*Inquirer*"

# INTEGRATION IN DALLAS

### By Robert Raible

**(The Rev. Robert Raible is the Unitarian minister in Dallas, Texas. We are privileged to print extracts from a recent sermon, preached by him on the issue of integration in his own city. The balance, goodness and humanity of these extracts, give some idea of the fearful problem of race relationships facing sensitive American citizens. The sermon attracted nation-wide attention.)**

LET me begin with a preface. I have asked a number of people if they feel that the Dallas School Board is trying its level-best to comply with the law as rapidly as it can, or, if they feel that the School Board is trying to keep from obeying the law just as long as it possibly can. From everyone I have asked has been the unanimous answer that they believe the School Board has consistently engaged in subterfuge and even defiance of the law: that it is not attempting to secure rapid compliance of the law. I confess that has been my impression, also. Yet I and everyone of those I asked may be wrong. The School Board may be ready now with well worked out plans which it has produced during the twenty-eight months notice that it has had, to find a solution to this problem. The Board may announce such plans at a moment's notice. If such plans do exist I can only plead that the Board's public relations department has been successful in hiding the fact from our concerned and thoughtful citizens. But taking for granted that no such plans do exist, may I then go on to suggest most respectfully to our School Board that deeply concerned, law-respecting citizens, churchmen and other community leaders are becoming increasingly alarmed at the Board's tardiness. The honour and respect for our city are being besmirched constantly. Great daily and weekly newspapers carry stories about Dallas all over the world. In contrast, Louisville, another southern city, is being acclaimed for its leadership, although it has only partly solved the problem, so far.

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Gradualism was the answer, once. "It must come but not too quickly", made sense to sensitive, intelligent, religious people in 1907. But in 1957 there is no place for gradualism, except in the archives of anthropology! For gradualism which once meant: "in a few years", has now come to mean: "never so long as it can be prevented"!

My friend Maynard Jackson (a Negro minister, ED.), when he was the minister of New Hope Baptist Church here, told me once: "My grandfather used to say:—'It won't come in my time, Maynard; but it will come in yours'!" Then looking me square in the eye, he said "What do you want me to do, shall I tell my grandson the same thing?"

That was nearly 15 years ago. I did not know it so surely then but I know now that I'd have been completely accurate if I had told him: "Yes"!

I am a Southerner. I spent the first 25 years of my life in Kentucky. My father came from Louisiana. But I can talk with assurance only about what I know. And I do not know the deep South (nor even east Texas). It may take a whole generation more before some of the isolated pockets of the United States catch up. I have lived 15 years in Dallas. I know the temper of this community and I have witnessed closely that temper change and mature and become increasingly decent. And I know now that I could with accuracy tell Maynard Jackson "not your grandson but your son". "You are the last generation of Dallas adult Negroes that will have to suffer from the unspeakable indignities which so frustrate you to-day. Within 20 years, by the time that your son is an adult in Dallas at least (not east Texas perhaps, but in Dallas) he will be accepted, or rejected, depending on his true worth and not depending upon his skin pigment. And

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I say to our School Board that gradualism in accepting the law of the land—gradualism is as *passé* as a model T Ford, worth using, perhaps, only in the most backward areas where the road-ruts are still deep! Certainly it is an anachronism to attempt to employ gradualism in a city as progressive and modern as Dallas.

There is no possibility of mob violence in Dallas. We have, by now, had enough experience, with violence and bombings and mobs in this country so that sober scientists have been able to study them objectively. And they have come forth with some very startling conclusions. I only want to mention two of them.

Our Social Scientists tell us that violence never occurs and that mobs never form in any community where two conditions obtain. One is when (on the eve of a crisis) the recognized leaders of a town make a clear pronouncement that the law is going to be obeyed. These recognized leaders may be the Mayor and City Council or they may be the leading businessmen who control the town; but they constitute the "Power Structure" which exists in every city and which rules that city, openly or behind the scenes, but which is recognized by every citizen as the real ruler of the city. One, when this group; and two, when the police authorities; when both of these two groups make clear, strong public statements in advance of any crisis that the law is going to be obeyed, then there is no mob, no violence, because the baby-Hitlers who start mobs are rapidly apprehended before incipient violence has a chance to get started.

On the other hand, when the leaders of any community are wishy-washy — when they equivocate, when they are afraid to take a stand on the side of law and order, then is when you have your violence, your mobs and your bombings.

Go back in your own mind over the examples that you know of where the law was disregarded and scoffed at. In every case you will discover that one (or both) of these two community groups equivocated, vacillated, were afraid to stand squarely behind the law-of-the-land. Our School Board knows that when it does begin to take its stand on the side of the Constitution of the United States it need have no apprehension of the possibility of violence in Dallas. Mayor Thornton has been publicly quoted in the papers to the effect that Dallas police are capable of preserving order here without the assistance of the State militia or other outside aid. Since Mayor Thornton is at the head of our city government and since the police position has already been stated, we can be certain that the two groups which the social scientists say are responsible for maintaining the law, can definitely be depended on in Dallas not to equivocate.

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Finally—may I remind us all of the influence of the churches and synagogues. Dallas is a "church" city. I estimate that 50 per cent. of our population actually is in church and synagogue each week. This is not true in the north. The voice of the churches and of the religious citizens of this city are significant. When united it is overpowering and undeniable. Our Dallas Pastors Association discussed this problem last spring. We referred it to the Dallas Council of Churches for action. There has not been time for the Executive Committee of the Council of Churches to act on this so far but again I feel confident that the moral and ethical effect of our local church council taking a clear and definite stand against violence, can do much to strengthen our School Board.

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## A Form Which Should Be Filled

SIR,—May I ask the courtesy of your columns to draw attention to the fact that we are now revising the G.A. Year Book and that out of the 720 entries that were sent out for correction 142 have still not been returned, of which 83 are congregational entries. In order to ensure that the Year Book is as accurate as possible these forms should be returned to me within the next week.—Yours,

*John Kielty.*

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(Headmaster of Rydal School)

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## THE RELIGIOUS LIBERALS OF JAPAN

By Homer A. Jack
(Minister of the Unitarian Church, Evanston, Illinois.)

BECAUSE of a hurried trip to Japan in August to attend the World Conference Against A- and H-Bombs and For Disarmament, I had only the name of one religious liberal with me: Prof. Hideo Kishimoto, Professor of the History of Religions at Tokyo University. I telephoned him and he invited me to dinner at the new building of the University Graduates' Club (the old building had been used by U.S. occupation forces until recently). Since my 12-year-old boy was with me, Professor Kishimoto brought along his 16-year-old boy, and we had a fine steak dinner together. Afterwards, as he told me something of Japanese religious liberalism, his boy taught my boy the Japanese checker-like game of "go".

From this one contact several opportunities developed. Mr. Shinichiro Imaoka invited me—as he did Harold Steele—to preach in his Unity Church on August 18. This meets in a chapel belonging to the private Seisoku High School of which Mr. Imaoka is principal. The service begins at 10.30 a.m. and is in Japanese, hymns and all. It is a very simple service. I preached, and my sermon was translated, sentence by sentence, into Japanese. After the service, there was a coffee-hour—so popular now in Unitarian churches in America—but if I remember correctly, tea was served. Just as I was about to leave at 12.30 p.m., on came a rice meal with chop-sticks. This is a custom our Western churches ought to emulate occasionally.

During the two weeks I was in Tokyo, Mr. Imaoka's grandchildren were friendly to my son. He stayed at their house one night and was introduced to some of their customs, from a bath in a barrel—as he put it—to sleeping on a mat on the floor.

Also, the liberal leaders of Japan had a dinner in my honour in a restaurant off Ginza—Tokyo's Piccadilly. It was a pleasant experience to be with the men and women who were the leaders of the half-dozen liberal churches, Unitarian and Universalists, of Japan. They told me some of their problems and I extended the greetings of Western Unitarianism and Universalist to them. I hoped that there would be a large Japanese delegation to the I.A.R.F. Congress in Chicago next August.

I left Tokyo—for Hiroshima and Nagasaki—feeling that we in America especially must do more for our Japanese brethren, although it is true that for some time we have helped with the schooling of an occasional Japanese minister at Meadville and elsewhere. Indeed, one of the men who kindly called for me one evening was Ai Dzu Tsune, lay-student at Manchester College in 1915-17, and who is now an English teacher in Tokyo and a loyal layman.

# THE REAL AND THE IDEAL

## COLLEGE COMMENCEMENT

By A. B. Downing

(The Opening Proceedings in connexion with the new Session were held at the Unitarian College, Manchester, on October 2.)

ONCE more the College is in active Session, with four new full-time theological students and two new Lay Pastors, making 13 in all. They have all been duly interviewed, registered and enrolled for the necessities of what is for all of them a new life. The new entry shows that the College net has been flung far and wide for ministerial candidates have presented themselves from Golders Green (London), Hindley and Rochdale in Lancashire, Waverley Road (Birmingham), Ashton-under-Lyne and Unity Church, Sheffield.

The College itself wears a new look, at least internally, for during the vacation it has been decorated to a new and brighter colour scheme; the reproach of ugliness, as the Principal called it, has been removed. The best of the Committee's technical guns, viz. those of Mr. Robinson, the Lay Secretary, have been trained upon the problem with marked effect and it is nothing to see, tastefully juxtaposed, a golden radiator, a door in sarum red and a wall in eau-de-nil. The staff, students and visitors need no longer complain of a general air of spacious drabness. This urgently needed decoration has been made feasible by generous gifts from the Memorial Hall Trustees and Miss A. D. Holt, College President for the past two years, who was rusticating modestly near the Scottish moors whilst nice things were being said about her in Manchester.

For the Opening Proceedings in the College Library a representative audience had gathered to inspect the student body (which included two tasteful beards) and to hear, playing about or perhaps above their heads, the intellectual winds of the Rev. S. P. Whitehouse, who is not the College's Tutor in Philosophy for nothing. He inaugurated the Session with a paper on "The Real and the Ideal" and we were left in no doubt at the end of it that though there was some natural and obvious difference between them, the Ideal is always relevant to the Real and the latter cannot properly be understood without the former.

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Mr. Whitehouse is one of those lucky people who was born with a mortar board on his head. He can lecture without notes, an admirable characteristic indeed, but one rather flummoxing to a secretary who was fondly hoping to borrow his manuscript afterwards! Mr. Whitehouse distributed philosophical kicks in well-chosen directions and some halfpennies in others. He delivered them with admirable poise and balance, and made it quite evident that he is not one of those unlucky ones who suffer from the difficulties of Divided Inheritance. Indeed, Mr. Whitehouse allowed no division at all between the Real and the Ideal. He conveyed to us, with several apt illustrations, that in the realm of religion no less than in that of commonsense the two are forever "coupled and inseparable like Juno's swans". Or to put it in a more accurate figure of his own "you can count the number of apples on an apple-tree, but not the number of potential trees in an apple"—a sentiment of which the innocent Eve was no doubt blissfully unaware when she ate one!

Mr. Whitehouse was all against the scientists having the last word about Reality and he left us with the warm feeling that we Unitarians, who know a thing or two about the Ideal, do have a few clues about Reality, too.

In short, Mr. Whitehouse's Opening Address drove home to us some intellectual reminders, on which the theological student can properly ponder as he faces his academic labours. Even the faces behind the two new student beards seemed to be toying with the notion of what it must feel like to be Mr. Whitehouse. I can only go on the rather indirect evidence of certain hirsute and ruminating nods. But they seemed to indicate the reflection that at one time, long ago, Mr. Whitehouse, too, was like one of themselves: beardless then no doubt unlike themselves, but ideally and potentially the Tutor to whom one could listen with such awe to-day. Such, one imagines, were their respectful thoughts. At any rate, whether they were thinking these thoughts or not, they were the ideal ones for the occasion and the best possible compliment to our good and learned colleague.

After a copious tea, provided by Mrs. Kenworthy and her minions amid the pastel and other shades of the newly-decorated walls, we transformed ourselves into a business meeting—always a hectic metamorphosis for those officers most closely concerned. Printed drafts of the Annual Report were presented and adopted, and various resolutions moved and seconded to ensure that the College is an administratively tidy and going concern. The Rev. F. Cottier was elected with much acclaim to succeed Miss Holt as President.

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Mr. Cottier, in his 40-year connexion with the College, has by now run through the entire gamut of Unitarian emotions, from being a Pioneer Preacher to G.A. President.

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During all that long time his association with Summerville has not once been broken. The College has never ceased to be a part of his orderly, fruitful and well-managed life. No wonder, then, he was applauded as a worthy and fitting President and in those well-known and deeply respected tones of his we can safely expect to hear the helpful accents of experience and commonsense.

One innovation was the appointment of Patrons of the College in the distinguished persons of Sir James Lythgoe, M.A., C.B.E., Sir Adrian Boult, D.Mus., and the Rt. Hon. J. Chuter Ede, C.H., M.P., from the reflections of whose public renown the College modestly hopes to benefit. Certainly we are proud to have these distinguished gentlemen acquiesce in connecting their names with our institution. Sir Adrian Boult was once described by the Public Orator of Cambridge University as "tironibus patronum benignum" (the benign patron of beginners). Sir James and Mr. Chuter Ede have worked in very different fields but all three of them, in their public services, have been concerned with the aspirations and training of youth. We are grateful indeed to know that in this way they have not been unmindful of the needs of youth aspiring towards the free religious ministry.

Dr. S. J. Kennett, of Liverpool, was appointed Visitor to succeed Dr. Tarrant. The College Committee for the new Session remains unchanged except for the resignation of the Rev. J. W. Maw, M.A., after many years of service, and the addition of Mr. Sydney Mansell, late of Shrewsbury and now in Manchester, and the Rev. Albert Smith, of Knutsford. We much regretted to hear of the resignation of the Rev. Stanley Mossop, a co-opted member who has given loyal service to the College Committee and who we shall much miss.

All those in any way connected with the College feel much pride in its work, to which, as the Annual Meeting of Subscribers so warmly recognized, the Principal and Mrs. Kenworthy make an outstandingly effective joint contribution. It is perhaps not immodest to quote the final words of the report made to the College Committee by its two Visitors, Dr. Tarrant and the Rev. Wilfred Waddington: "We would testify to our sense of the inestimable work that the College is doing for our free religious movement and offer our good wishes to all concerned in its maintenance". We can only hope that those good wishes will be echoed by an ever-increasing body of ordinary Unitarian subscribers whose support becomes more, and not less, urgent as each year goes by. If this desirable echo can be heard through the rustle of more banknotes, we shall have a much more contented College Committee!

# IT OCCURRED TO ME

### By Muriel Hilton

MOST of us are now home from our holidays with many happy memories added to our experience. This year we went to the Isle of Arran having had a niggling desire to stay there for some years past. Going out of season we had a sense of "being away from it all" for there were no crowds and little traffic on the island—rather different, we heard, from the previous weeks. Arran has been called "a miniature Scotland" and not only did we glory in the high peaks, the glens, the sandy bays and heather-covered moors, but the bird life on the sea shore was very fascinating. We were awakened early by a dawn chorus far different from any we had ever heard. We saw a seal swimming along the shore as we were having breakfast, and many wild deer in the glens. A few days in the Highlands with a friend from the church and a night in Edinburgh completed our Scottish tour, and, looking back, equally enjoyable with the grandeur of the scenery were the contacts with people. We had a very pleasing time with a friend made last year in Switzerland who showed us a great deal of Edinburgh in a short time, a happy meeting with Mrs. Taverner and a member of the congregation in her flat and a brief few moments with an elderly couple in Princes Street whom we had seen in the train from Oban. When the man mentioned he was from Leicester we asked him if he had known Dr. Horn and Dr. Lillie. Yes, he had known them both, and said of Dr. Lillie, "He was a great musician". Then, sensing there must be a Unitarian flavour about the questions, he said, "And do you know Martineau's sermons?" He was delighted to know our connections with the Unitarian movement and he told us that he had four brothers in the Congregational ministry. As we parted he said, "We are very near you, being of liberal mind". It was only a brief encounter, full of surprises, but one to be remembered.

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On our way back we stayed in Bolton seeing various members of the family, and on Sunday we went to Bank Street and were deeply moved by the Rev. E. Shirvell Price's address. A niece's baby was christened during the service and again we both thought it one of the most beautiful and appropriate dedication services we had ever heard. The experience at our Bank Street chapel was a lovely and fitting close to our holiday and one which we shall not forget.

I stayed with a friend in the Midlands on my way back to the South, enjoying tea with the Findlows and long 'phone calls with the Stuarts in Birmingham. Someone to whom I mentioned all this said, "Well, you hardly got away from it all!" We were isolated enough on Arran but we always look forward to seeing familiar faces again. It always seems wonderful that where there is a Unitarian Church there is a feeling of home to us, that where there are Unitarians there are friends, and in all the ups and downs of our movement surely that sense is of inestimable worth and the greatest privilege of being a Unitarian.

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A friend has recently read George Eliot's "Middlemarch" twice through in the last few months and, remembering her enthusiasm, prompted me to take on holiday the two volumes as yet unread which have been on the bookshelves for many years.

There is a great deal to be said for reading such a classic on holiday. The pace of "Middlemarch" seemed exactly fitting, its quiet unfolding story a satisfying accompaniment to the days. The pleasure of this long novel made me wonder if a return to reading the classics might help to counteract the ephemeral nature of so much in modern life, and to retard its hurried pace. The classics which have endured the fashions of time were written in a more leisurely age when there was no over-stimulation of the mind and senses. There is a restorative value in reading books like "Middlemarch" and I shall always remember this experience apart from it being linked with an enjoyable holiday.

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J. B. Priestley speaks somewhere of the icy spiders creeping up his spine when listening to certain pieces of music. Most of us know that shivering, melting experience when hearing passages of great music, and we sometimes experience the same sensation on other occasions. It came quite unexpectedly the other day, when someone started to quote from "The Prophet"—"Is not religion all deeds and all reflection, And that which is neither deed nor reflection, but a wonder and surprise ever springing in the soul?" The love of this book forges links with unexpected people the world over. I remember a visiting American seeing a copy on our shelves exclaiming with enthusiasm and saying that he felt suddenly "at home", and someone hearing it read in one of our churches feeling the same. It occurred to me that such a passage as a Wayside Pulpit message might cause a "wonder and surprise" to spring in the soul.

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**All Correspondence is held over until next week. The debate about the "Divided Inheritance" will then be resumed. "The Inquirer" is your paper, see that it is on sale at your chapel; tell your friends about it. Write to us if you have any difficulty in obtaining a copy.**

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## WHY AND WHEREFORE?

**Question: Mark 3. 29: "But he that shall blaspheme against the Holy Ghost hath never forgiveness". Does the Holy Spirit here refer to the orthodox doctrine of the Third Person in the Trinity, or does it refer to the remarkable definition of God given by Jesus in John 4. 24—"God is a Spirit"?**

**Answer:** The reference is obviously not to the Third Person in Trinity, for the simple reason that neither Jesus nor the early Christian evangelists had ever heard of the doctrine of the Trinity. This was a much later development and did not receive its final form until the 4th century. John 4. 24 is as good a passage as any for the elucidation of the original meaning of the idea of the Holy Spirit. As a good Hebrew, Jesus conceived of God as essentially Spirit, a mysterious divine force capable of coming down mightily into the souls of men. This is a most suggestive notion, sadly neglected by orthodox and unorthodox alike. Perhaps the most significant section of the Christian Creed—and the one which Unitarians can unreservedly accept—is that which affirms belief in "the Holy Ghost, the Lord and Giver of Life, who spake by the Prophets". Here, surely, is a much more satisfactory explanation of the "fact of Christ" than either the doctrine of the Trinity or the idea of the Incarnation.

Jesus himself obviously attributed his own special powers to the workings of the Divine Spirit—and it is in this context that the notoriously difficult reference to the sin against the Holy Ghost must be understood. The scribes have just claimed that Jesus is in league with Beelzebub, the prince of the devils. Jesus, highly offended at the suggestion, condemns in the strongest possible terms those who attribute the healing power of God to the Devil. Whether such a sin is really unforgivable is, of course, open to debate. But there is certainly something to be said for the view that those who see nothing but evil in every form of goodness, and are always ready to suspect the worst of everyone, do cut themselves off from the power of the Divine Forgiveness.

**(Send us your questions, our "experts" will answer them.)**

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## NEWS REVIEW

### Unitarian Peace Fellowship

On Friday, September 20, the Unitarian Peace Fellowship held a meeting at the Unitarian College, Manchester. The exhibition, "Atomic Energy and Peace", beautifully prepared, was hired from the National Peace Council, but the chief event of the evening was a talk by Harold Steele, of Malvern. Harold Steele is a Unitarian, though the Press has repeatedly called him a Quaker. The Press has also sensationally called him "H-Bomb Harry" and "Suicide Steele". He is not a sensational man but a quiet man, rather of the Quaker stamp, who knows that mankind sometimes demands a great self-sacrifice or crucifixion before it will mend its ways. And so in the spring of this year he attempted to get to Christmas Island as a protest against the testing of H-bombs, and was prepared to be blown to pieces if our Government would not abandon its policy. He was prevented from ever getting to Christmas Island, but he made important links between East and West, and if he feels he has failed, he has at any rate returned to tell of a path he has blazed.

"The Englishman who was going to Christmas Island" had frontiers opened to him that were closed to others and audiences with men as influential as Mr. Nehru. He spoke to a gathering of "Maidens of Hiroshima", all of whom had been maimed or invalided by the explosion of the A-bomb twelve years ago. Some of them had only just become aware of the consequences of the bomb to their health, having suddenly succumbed to the incurable leukaemia. He told also of his visit to a hospital at Hiroshima, where he saw and spoke in sign-language to every patient, trying to express the sympathy and regret that he, and many Englishmen,

# THE CALENDAR OF THE CHURCHES

## SUNDAY, OCTOBER 13, 1957

**Aberdare**, Highland Place, 11 and 6, Supply
**Aberdeen**, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
**Aberystwyth**, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
**Altrincham**, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
**[illegible]**, Unitarian Church, [illegible] Road, 11.15 and 3, Rev. B. Gill.
**Astley**, Unitarian Chapel, Manchester Road, 6.30, Supply
**Bath**, Trim Street Chapel, Unitarian, 6.30, Rev. W. J. [illegible]
**Belfast**, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
**Belfast**, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
**Bessels Green** (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
**Billingshurst**, Free Church, High Street, 11.15, Rev. J. Martin Hall.
**Birkenhead**, Unitarian Church, [illegible] Road, 6.30 (October 20), Dr. S. J. [illegible]
**Birmingham**, Church of Messiah, Broad Street, 11 and 6.30, Rev. [illegible]
**Birmingham**, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. G. [illegible]
**Blackpool**, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
**Blackpool**, South Shore, Lytham Road, 11 and 6.30, Supply
**Bolton**, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
**Bolton**, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
**Boston** (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
**Bournemouth**, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
**Bradford**, Broadway Avenue, 3.15, Supply
**Bradford**, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
**Bridgwater**, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
**Bridport**, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
**Brighton**, Christ Church Unitarian, New Road, 11, Rev. John Rowland, 6.30, Rev. J. P. Chalk
**Bristol**, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
**Bristol**, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, —
**Burnley**, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth.
**Bury**, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
**Cambridge**, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
**Cardiff**, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Mr. [illegible]
**[illegible]**, The Church of the Great Companions, [illegible] Hill, 3, Mrs. [illegible]
**Cheltenham**, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine.
**Chester**, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. [illegible], 6.30, Councillor L. [illegible]
**Chesterfield**, Elder Yard Church, 10.45, Rev. Ernest Shaw, 6.30, Mrs. E. D. Davies
**Chowbent Chapel**, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn.
**[illegible]**, Free Christian Church, [illegible] Street, 6.30, Supply
**Coventry**, Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. B. [illegible]
**Croydon**, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month).
**Dean Row**, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
**Denton**, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter.
**Derby**, Friar Gate Unitarian Chapel, 6.30, Rev. C. G. Bolam
**Ditchling**, Old Meeting House, 10.45, Dr. [illegible]
**Doncaster**, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. [illegible]
**Dover**, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
**Dublin**, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
**Dudley**, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. J. H. Evans
**Dukinfield**, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
**Dundee**, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. [illegible]
**Edinburgh**, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. [illegible]
**Exeter**, George's Chapel, South Street, 6.30, Rev. L. J. [illegible]
**Gee Cross**, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
**Glasgow**, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
**Gloucester**, Barton Street, 3, Rev. J. M. Quine
**Guildford**, Ward Street Church, 11.15, Rev. E. [illegible]
**Hale Chapel**, Hale Barns, 10.45 and 6.30, Rev. [illegible]
**Halifax**, Northgate End, 10.45, Rev. J. B. [illegible], 6.30, Mrs. Nora [illegible]
**Hastings**, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible]
**Hinckley**, Great Meeting, [illegible] Lane, 11 and 6, Supply
**Horsham**, Worthing Road, 6.30, Rev. J. Martin Hall.
**Huddersfield**, Fitzwilliam Street, 6.30, Rev. J. B. [illegible]
**Hull**, Park Street Church (Unitarian), 6.30, Rev. [illegible]
**Isle of Wight**, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
**Kendal**, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
**Kidderminster**, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
**Knutsford**, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
**Lancaster**, St. Nicholas Street Church, 6.30, Supply
**Leeds**, Mill Hill Chapel, City Square, 10.45 Rev. R. L. Gilliland, 6.30, Rev. J. S. Patrick
**Leicester**, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
**Leicester**, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
**Letchworth**, Sanctuary, Miss J. E. [illegible], The Little House, Garth Road, 11, —
**Lewes**, Westgate Chapel, 11, Mr. J. W. [illegible]
**Lincoln**, High Street, Unitarian Chapel, 6.30, Rev. R. W. [illegible]
**Liverpool**, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
**Liverpool**, Bootle Free Church, 11, Rev. N. [illegible]
**Liverpool**, Domestic Mission, Mill Street, 6.30, Supply
**Liverpool**, Gateacre Chapel, 11, Rev. Stanley R. [illegible]
**Liverpool**, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. [illegible]
**Liverpool**, Hope Street, 6.30, Rev. C. A. [illegible]
**Liverpool**, Ullet Road, 11 and 6.30, Rev. T. J. [illegible]
**London**, Bell Street, Edgware Road, 6, Rev. Walter Long
**London**, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. [illegible]
**London**, Brixton, Effra Road, 11, Rev. E. G. Lee
**London**, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. [illegible]
**London**, Forest Gate, Upton Lane, 6.30, Mr. C. S. [illegible]
**London**, Golders Green, Hoop Lane, 11 and 6.30, Rev. E. C. [illegible]
**London**, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also, 11, 1st Sunday in the month)
**London**, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
**London**, Highgate Hill Unitarian Church, 11, Rev. [illegible]
**London**, Ilford, High Road, 11 and 6.30, Mr. T. E. [illegible]
**London**, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
**London**, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
**London**, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
**London**, [illegible], Lea Bridge Road, Leyton Green, 6.30, Dr. Dorothy Tarrant
**London**, Mansford Street Church, Bethnal Green, 6.30, Mr. G. E. [illegible]
**London**, Richmond Free Church, Ormond Road, 11, Rev. Walter Long
**London**, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. [illegible]
**London**, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
**London**, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
**London**, Wood Green, Unity Church, Newnham Road, 6.30, Mr. John Wilson
**Lytham St. Annes** (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
**Macclesfield**, King Edward Street, 10.45, Rev. G. D. Foote
**Maidstone**, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
**Manchester**, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
**Manchester**, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. [illegible]
**Manchester**, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
**Manchester**, Monton Church, Eccles, 10.45 and 6.30, Rev. P. B. Godfrey
**Manchester**, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
**Manchester**, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
**Manchester**, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
**Manchester**, Stand Chapel, Whitefield (October 20), 10.45 and 6.30, Rev. Sydney H. [illegible]
**Manchester**, [illegible] Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
**Manchester**, Wythenshawe, Unitarian Church, [illegible] Road, Benchill, 6.30, Rev. John Gill
**Mansfield**, Old Meeting House, 10.45 and 6.30, Rev. E. [illegible]
**Marple**, Unitarian Hall, 31 Stockport Road, 11 each Sunday
**Middlesbrough**, Free Christian Church, 6.30, Rev. E. A. Davies
**Middleton**, Old Road, Chapel, 6, Y.P.L. Service
**Moretonhampstead**, 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
**Newcastle-on-Tyne**, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. Kerr [illegible]
**Newchurch** (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. [illegible], 6.15, Musical Service
**Northampton**, Kettering Road Church, 11, Rev. A. T. Slater
**Norwich**, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
**Nottingham**, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr E. Rowland [illegible]
**Oldbury**, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
**Oldham**, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
**Oxford**, Manchester College Chapel, 11.30, The Rev. The Principal.
**Padiham**, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
**Park Lane Chapel**, near Wigan, 11 and 6.30, Rev. [illegible]
**Plymouth**, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
**Poole**, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
**Portsmouth**, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. [illegible]
**Preston**, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
**Ringwood**, Hants, The Meeting House, 11, Supply
**Rochdale**, Blackwater Street, 10.30, 2.30 and 6, Rev. F. W. [illegible]
**Rotherham**, Church of Our Father, 10.45 and 6.30, Supply
**Sale**, Atkinson Road, 11, Rev. John Gill
**Scarborough**, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
**Sheffield** (Attercliffe), 6.30, Mr. J. [illegible]
**Sheffield**, Fulwood Old Chapel, 11, Rev. F. [illegible]
**Sheffield**, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
**Sheffield**, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies, 6.30, Mr. Arnold Graves
**Shrewsbury**, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
**Sidmouth**, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
**Southampton**, Church of the Saviour, London Road, 6.30, Dr. J. Cyril Flower
**Southend-on-Sea**, Darnley Road, 11, Children's Church, 6.30, Mr. S. R. Martin
**Southport**, Portland Street Church, 11, Mr. Geo. Craig, 6.30, Mr. J. C. Turner
**Stockport**, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
**St. Helens**, Corporation Street, 6.30, Mr. A. [illegible]
**Stockton-on-Tees**, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
**[illegible]**, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
**[illegible]**, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
**[illegible]**, [illegible] Free Christian Meeting House, 11, Rev. B. Vesey
**Swinton**, [illegible] Hall Road, 10.45, Rev. P. B. Godfrey, 6.30, Mrs. M. [illegible]
**Taunton**, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
**Tenterden**, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
**Todmorden**, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
**Torquay**, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
**Trowbridge**, Conigre Unitarian Church, 6, Rev. S. [illegible]
**Warrington**, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
**Watford**, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
**Wallasey**, Memorial Church, Manor Road, 11, Mr. E. T. Williams, 6.30, Rev. L. A. [illegible]
**Walsall**, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. H. Davis
**West Bromwich**, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
**West Kirby**, Brookfield Gardens, 11, Rev. Maurice [illegible] (also, 6.30, first Sunday in the month)
**Whitby**, Flowergate, 6, Mr. [illegible]
**York**, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
**The National Unitarian Fellowship** provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

### AUSTRALASIA

**Adelaide**, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
**Melbourne**, Unitarian Church, Cathedral Place, C.2; Unitarian [illegible], 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
**Perth**, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 155 [illegible] Street, Scarborough, West Australia
**Sydney**, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. [illegible], Manse Telephone [illegible]
**Unitarian Fellowship of Australia**, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
**[illegible] Community Church**, [illegible] Road, [illegible] (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

### CANADA

**Montreal**, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
**Toronto**, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
**Vancouver**, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

### NEW ZEALAND

**Auckland**, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
**Wellington**, Service suspended — Enquiries — Mrs. Warren, Tel. 40-[illegible]

### SOUTH AFRICA

**Cape Town**, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

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### Marriage

Exley—Whitehead—On September 21 at Stand by Rev. W. Beer, David F. Exley to Brenda E. Whitehead.

feel for their sufferings. He spoke at meetings throughout Japan.

Harold Steele said that in preparing himself for his mission he took with him one small bag, with the minimum of possessions. Customs officials were surprised that one who was going so far should carry so little. In the same way he prepared his mind for the journey and threw out everything that was unnecessary. He retained the belief in God, as the Father of all mankind, and the power of goodwill to create links with all he met. He spoke of these beliefs at every meeting he addressed in other countries, and felt it was universally shared and accepted.

The Peace Fellowship held a Bring-and-Buy Sale at Dunham Road Schools, Altrincham, on August 31, and raised £7 15s. Funds have been depleted by the organization of the "Save-the-Children Fund Effort", which raised nearly £300 this year, and the expenses of which were met by the Fellowship. The Fellowship invites Unitarians who wish to help the Unitarian witness to peace to send subscriptions (minimum, 2s. 6d.) to the hon. treasurer, Mr. Hedley Stephens, 4 Heathfield, Manchester Road, Ashton-under-Lyne, Manchester.

E. R. V.

### Retirement of the Rev. Barbara Thomas

A large congregation, including friends from Gloucester and Cirencester, joined in the Harvest Thanksgiving service on September 29, which was Miss Thomas's last Sunday as minister of the church.

After the service Miss Betty Weaver read a beautifully worded letter of good wishes from the Rev. P. Chalk, president of the General Assembly.

Mr. G. G. Desmond then presented to Miss Thomas a cheque for £165 which has been given through the year, mostly in small amounts from a large number of present and past members and friends all over the world. With the cheque was a finely inscribed book recording their names. The gift was handed over with the hope that Miss Thomas would use it to carry out her known wish to attend the I.A.R.F. Congress in Chicago in 1958.

The short ceremony ended with a procession of children and young people bearing their personal gifts.

A large company then sat down to a Harvest Supper, given by Miss Betty Weaver and Miss Jane Quiller, and served by many helpers, including the Youth Group.

### The Historian

Our attention has been drawn to the following statement made by A. J. P. Taylor, the historian, in an article in the *Sunday Express* of September 29.

"Chamberlain had been the most rigorous of Cabinet ministers against Edward VIII. Not on religious grounds. As a Unitarian, Chamberlain regarded marriage as a purely civil affair."

Whatever Mr. Chamberlain's private views on religion may have been (it is doubtful if Mr. Taylor knows them), the late Prime Minister was not a Unitarian in the sense that he attended or subscribed to any Unitarian chapel, or contributed to any general Unitarian fund. He was never seen at Unitarian meetings.

Ninety-nine per cent of Unitarians are married in their own chapels and churches and with a religious service.

### The Eastern Union

A special service is being organized by the Union to be held on Sunday, November 24, at Ipswich. A correspondent writes as follows:

"Last year, the Cambridge undergraduates gave up one Sunday to travel 140 miles to sing carols in Hapton Chapel. This service was an unqualified success and 120 people attended it from Norwich, Cambridge, and Hapton. This year, the venture is to be enlarged out of all recognition. *Every* Eastern Union Church is to come, by coach or otherwise, to Ipswich. In each case there will not be a delegation, but as many of the congregation as are able to travel together with the minister of each church. We are arranging a Service of Fellowship in which three choirs will participate. First estimates show that between 180 and 200 Unitarians will gather together. Ipswich has been chosen so that the ordinary members of distant congregations may come to welcome the new minister of Ipswich, the Rev. N. J. Tange. There will also be a social side to the meeting, which takes place on Sunday, November 24. We believe that this Service is of wide significance in Unitarian circles. This is not what one or two churches are doing, but what a whole union, as an entity with its ministers, is doing to make the isolation of individual churches an anachronism, and to enlarge the view of a Union of Churches into a living personal experience for every member of it."

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Candidates are required to declare in writing that it is their intention to exercise the office of Minister of Religion amongst those who profess Christianity in its most simple and intelligible form, and do not require for themselves or their Ministers any subscription to doctrinal articles of belief. They must also furnish satisfactory evidence of graduation, age, etc., in accordance with the Regulations, copies of which may be obtained from the Secretary of the Trust.

Names and addresses of candidates, together with the required declaration, certificates and testimonials must be in the hands of the Secretary not later than Monday, November 11, 1957.

H. Stewart Carter (Secretary),
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